

# AMMAA News

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Members of the Armenian Evangelical World Council



## TURNING BACK AND PRAISING GOD

— Hovhannes N. Karjian



The Rev. Hovhannes N. Karjian

**Editors Note:** The following article is adapted from The Rev. Hovhannes N. Karjian's sermon delivered at the AMAA 68th Annual Meeting Worship Service held on Sunday, October 18, 1987 at the Armenian Martyrs Congregational Church, Havertown, PA. We believe that this original and contemporized meditation on the familiar Gospel story of the cleansing of the ten lepers (Luke 17:11-19), carries an apposite Thanksgiving message. We are pleased, therefore, to present it as the guest editorial of this issue of the AMAA News.

The Rev. Karjian is the Pastor of the First Armenian Evangelical Church of Beirut, Lebanon, and the President of the Union of the Armenian Evangelical Churches in the Near East (UAECNE).

Luke's account of the healing of the ten lepers is usually, taken as an illustration of the Christian virtue of gratitude and thankfulness. But a careful study will show that Luke included this story in his gospel not as an illustration of a foreigner's gratitude to Jesus, nor as an exhortation to us to be thankful to Jesus. It is true that the leper was healed, and he "fell on his face at Jesus' feet—giving him thanks." But before this sentence, we read, "When he saw that he was healed, he turned back, praising God with a loud voice." It was after this that he gave thanks to Jesus.

Jesus was not a beggar of gratitude. He did not praise the grateful leper for giving thanks to his healer. He commend-

ed him for praising God. He said, "Was no one found to return and give praise to God?" This is the key sentence which is repeated twice—"give praise to God."

Luke was not only a chronicler, but also a Christian theologian. His gospel is full of instances of deep theological insights inspired by the words and deeds of Jesus. One of the theological principles highlighted in this account is the following: For every favor received from his fellowmen, the Christian believer gives thanks to men but praises God for it. For every help we receive from our friend, we praise God before thanking our friend. We know that it is our friend who helps us out of his own free will, but we also realize that it is the grace of God and the influence of the Holy Spirit that inspires him to help us. This is the paradox of grace and the mystery of the Holy Spirit.

Based on this theological reflection, it is absolutely safe to insist that Jesus would not condemn the second leper for his ingratitude, if He could be sure that he went to the priests, as he was told, and praised God by telling them about the love of God. His testimony would certainly be a most convincing argument to show to the priests that God loved not only the Jews, but also the foreigners.

Jesus would not object if the third leper would not turn to Him, but hasten to go to church to praise God for His unfathomable grace. He would not accuse the fourth leper of impoliteness, if he could prove that the healed man went directly to his home and told his family about the gracious act of Jesus, and together they praised God for His fatherly love and care. How happy they would be for his homecoming!

Jesus would not find the fifth leper ungrateful, if He could ascertain that he went to other lepers to share with them his wonderful experience with Jesus, and to invite them to come to the Lord for healing. Imagine the joy of these unfortunate people hearing about the healing mercies of God offered through Jesus Christ.

Jesus would not be saddened by the sixth leper's lack of gratitude, if He could be told that the healed man was seen go-

ing around in the city *praising God*, befriending the weak, caring for the sick, and helping the needy.

Jesus would be infinitely happy if it was reported that the seventh leper *praised God* by associating himself with the Armenian Missionary Association of America, and by dedicating his energy, talents and money to the Lord, he helped the underprivileged and guided them in the way of sacrificial service.

Jesus certainly would refrain from judging the eighth leper's ingratitude, if He would hear that the man, saddened by the misery around him, joined a charitable organization and *praised God* by serving the critical needs of people. Jesus would be gratified if he could be certain that the ninth leper *Praised God* by applying to the Princeton Theological Seminary, or the Near East School of Theology and presented his body "as a living sacrifice, holy and acceptable to God, which is our spiritual worship."

Jesus would be filled with joy of the angels of God over the tenth leper, if it could be reported that the anonymous man was made whole, body and soul, and *praised God* by devoting his life to the propagation of the Good News of salvation in prisons and asylums.

There is another surprising statement in Luke's account of the story. The leper "turned back." In other words, he did not obey Jesus' command, "Go show yourselves unto the priests." Yet, his turning back became a milestone in his life. He turned back to *praise God*. In order to *praise God*, he went to Jesus.

We cannot *praise God* without going back to Jesus. The best way of *praising God* is to follow Jesus and to thank Him. And thanking Jesus and following Him is impossible without *praising God*.

Has Jesus Christ healed you? Do you wish to express your thanks to Jesus for what He has done for you? Just *praise God*! Praise Him not only with a loud voice but also with devoted service to Jesus' brothers, giving of your energy, talents, time and money for their physical and spiritual well-being.

Turn back! Make a fresh start, for that is what real conversion is all about.

## MESSAGE FROM THE EXECUTIVE DIRECTOR

— M. B. Janbazian



The Rev. Moses B. Janbazian

The coming of November reminds us of the Thanksgiving Season when we thank God in a special way for the blessings we enjoyed during the past year. As we remember the many blessings God has bestowed on the Armenian Missionary Association of America (AMAA) this past year, we cannot help but also thank God for you, members and friends of the AMAA. Through your prayers you encouraged us in our missionary endeavors, and thanks to your generous gifts and loving support, we were enabled to continue our ministry to the poor, the underprivileged and the unsaved. We would like you to know that we feel privileged to be the stewards of your gifts, and we are grateful for your partnership with us in our service to God and our people.

The Thanksgiving Season is a time of reunion and rejoicing for families and friends, and for each one of you we wish the special joys of this season as you celebrate God's goodness and bounties. However, this joyous season can also be a most lonely time especially for those who are going through trying experiences. We at the AMAA feel a great burden in our hearts for such people, and we invite you to pray with us especially for those who, because of poverty, unemployment, illness or loss of loved ones, will not know the joys of Thanksgiving celebrations.

On this occasion we especially remember our brothers and sisters in Lebanon where the ongoing turmoil and

the complete deterioration of the economic sector have created life-threatening conditions for thousands of innocent people. There is unimaginable human suffering caused by the soaring cost of living, the immeasurable devaluation of the Lebanese currency, rampant unemployment and widespread poverty. In a recent conference with our mission partners in the Middle East, AMAA Board members heard heart-rending accounts of deprivation and hardship cases. "There is an urgent need to help people meet their basic survival needs," said one of our leading church leaders from Beirut. "We plead that you increase the help given to our suffering people in Lebanon and encourage those who are courageously serving them."

As an expression of its standing commitment to our beleaguered people in Lebanon, the AMAA is continuing its relief support with increased financial provisions. In addition to supporting various educational, social service and church programs, currently, AMAA funds provide emergency assistance to well over 250 families. The focus of AMAA's relief efforts is the provision of Food Coupons on a regular monthly basis to impoverish- ed individuals and families. But the effectiveness of this effort requires regular and systematic financial support. That is why we need your prayers and support like never before.

We pray that as you enjoy the blessings of this thanksgiving season, you will be moved to express your gratitude for

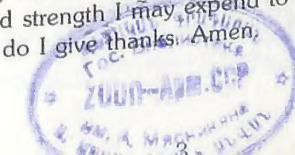
God's bounties by sharing your blessings with the less fortunate in Lebanon. This year, all the Thanksgiving gifts received from our members and friends will be used for our relief efforts in Lebanon. We would like to emphasize that one hundred percent of all funds given to AMAA Lebanon relief are expeditiously distributed with no overhead being taken out by the AMAA. Your gift of whatever size will help enhance the effectiveness of our service to our people. And as you give, be assured that "God, who gives seed to the farmer to plant, and later on, good crops to harvest and eat, will give you more and more. . . so that you can give away much, and when we take your gifts to those who need them, *they will break out into thanksgiving and praise God for your help*. Thank God for His son, His gift too wonderful for words" II Cor. 9:11 (The Living Bible).

### The Inspirational Corner

## A THANKSGIVING PRAYER

I do not thank Thee, Lord, that I have bread to eat while others starve;  
Nor yet for work to do while empty hands solicit heaven;  
Nor for a body strong while other bodies flatten beds of pain;  
No, not for these do I give thanks!  
But I am grateful, Lord, because my meager loaf I may divide;  
And that my busy hands may move to meet another's need;  
Because my doubled strength I may expend to steady one who faints.  
Yea, for all these do I give thanks. Amen.

Janie Alford



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## THE DOLLAR SCOURGE

By Hussein Dakroub

**Editors Note:** The following article by Hussein Dakroub shows the magnitude and the devastating effect of the current economic crisis that is besetting the population of an already war-ravaged Lebanon. The article is reprinted from the August 10, 1987 issue of the Monday Morning Weekly published in Beirut, Lebanon.

Notwithstanding the high death toll (at least 100,000 were killed) and the colossal damage to property brought on by more than 12 years of civil war, if and when the continuing strife ever comes to an end, the worsening economic and financial crisis that is currently gnawing at the war-weary Lebanese will definitely go down as the worst chapter in Lebanon's history since it won independence from France in 1943. The economic, financial and social crisis has become so sharp that even the better-off people are feeling the pinch of a galloping inflation estimated at 300 percent in the first half of the year. Worse still, the specter of famine and poverty is for the first time hanging over the majority of the Lebanese.

In short, the crisis has already reached an alarming rate amid warnings served by political and religious leaders or both sides of the confessional spectrum of an imminent "social upheaval" if quick measures are not taken to halt the economic collapse.

Until last year, the Lebanese were worried about their future in the absence of a political settlement to end the war. Now, they are worried not only about the future, but also their daily life in view of a soaring inflation, a high rate of unemployment, and of course, a chronic and complicated political crisis that shows no signs of easing.

At the root of the unchecked and alarming economic deterioration is the nosedive decline in the value of the Lebanese pound in relation to the U.S. dollar.

It is no exaggeration to say that it is the specter of the U.S. dollar rather than that of a military flare-up or car bombs which is now haunting Lebanese of all walks of life and of all sects and political flavor. In fact, the phenomenon of "dollarization" is rapidly gaining ground in Lebanon and making its negative presence felt on the majority of the Lebanese, who are paid in local currency but are forced to pay for their daily-life necessities such as food, clothes, schooling and gasoline according to the latest foreign exchange rates.

One leading local newspaper said earlier this month that Lebanon had entered "the Age of Dollarization." Local newspapers are these days publishing classified advertisements on flat rents or sales, real estate transactions, car sales, rents on beach chalets and cabins, all priced in U.S. dollars. German-made cars are priced in Deutsche marks.

Bookshops, university libraries and schools are pricing some of their books

in dollars. Even Arabic books produced in Lebanon are priced in dollars. Likewise, it is a very familiar scene these days to see landlords, builders, spare part dealers, car mechanics, carpenters, jewelers, and goldsmiths, among others, using electronic calculators to charge their customers according to the day's foreign exchange rate.

The dollar craze is not only driving the Lebanese crazy and hysterical. It is, in fact, making their life miserable, intolerable and desperate. Many Lebanese, reeling under the destructive consequences of the sharp decline in the buying value of the pound, ironically and bitterly equate the dollar dilemma with the famine scourge that is claiming the lives of the thousands every year in some countries in the Horn of Africa, and with the new plague of the 20th century that has sent shockwaves across West Europe in general, and the United States in particular: AIDS, or acquired immune deficiency syndrome. The AIDS virus, which is taking a heavy toll of its victims around the world each year, has, so far, eluded multinational attempts to discover a cure for it.

The famine scourge in Africa has been alleviated by food aid donated by United Nations agencies and by individual countries. But the dollar virus in Lebanon, like the AIDS disease in Western countries, is still waiting for an effective cure before it becomes highly contagious beyond remedy.

## THE ARMENIAN EVANGELICAL WORLD COUNCIL CONVENES IN HAVERTOWN, PA

The Armenian Evangelical World Council, which is the representative body of Armenian Evangelicals throughout the world, held its second international meeting in Havertown, Pennsylvania, U.S.A., on October 12-14, 1987. The following were the representative delegates of their respective organizations: Rev. Daniel Sahagian and Rev. Jean Agopian of the Armenian Evangelical Union of France; Rev. Harry M. Missirlian and Rev. Dr. Vahan H. Tootikian of the Armenian Evangelical Union of North America; Rev. Hovhannes Karjian and Rev. Barkev Apartian of the Union of Armenian Evangelical Churches in the Near East; and Rev. Giragos Chopourian and Mr. Nazar Daghlilian of the Armenian Missionary Association of America. Among the guest present were: Mr. George Philibosian, Dr. George Ajemian, Mrs. Joyce Philibosian Stein, Rev. Dr. S. Nuyujukian and Rev. Moses Janbazian.

The Council assembled to discuss important matters of common interest for the furtherance of the global mission of the Armenian Evangelical Churches. All of the meetings and proceedings of the Council were conducted in a joyous atmosphere of celebration, prayer, worship and reflection.

Papers were presented by the delegates concerning those items which were of importance to the Council and the representatives present: *Missions and Evangelism, Strengthening the Weak Churches, Preparation of Leaders, The Question of Archives, On Communication, Moral and Theological Issues, Christian Education, and Inter-Church and Denominational Relations.*

The Council approved 10 resolutions dealing with these topics and others of concern to the body, including:

- the selection of a group of evangelists who would be prepared for ministry to churches with vacant pulpits, or in communities where churches have not yet been organized.
- the need for the development of audio-visual materials for outreach.
- guidelines for the preparation of



The newly elected officers of the Armenian Evangelical World Council (AEWC) — left to right: The Rev. Jean Daniel Sahagian of Marseille, France, President; The Rev. Dr. G.H. Chopourian of Havertown, PA, Treasurer; The Rev. Hovhannes N. Karjian of Beirut, Lebanon, Vice-President; the Rev. Dr. Vahan Tootikian of Royal Oak, MI, Secretary.

- ministries, including minimum requirements for training and education.
- the development of archives.
- the creation of "sister" churches throughout the Council, in order to promote familiarity, fellowship and the exchange of ministers and students; additionally, the promotion of avenues of cooperation between the churches in the Council and other Armenian churches.

—curriculum and textbooks for church schools.

- the adoption of central creeds; the sharing of By-Laws and Constitutions; the development of a new Ministers' Manual; publications concerning modern cults.

- a strong statement on the need to continue to pursue the resolution of the issues concerning the Armenian genocide; the need to coordinate the Council's efforts with other organizations.

- the designation of Pentecost Sunday as the world-wide celebration of Armenian Evangelical World Council Sunday.

- the celebration of the 150th Anniversary of the founding of the Armenian Evangelical Church in 1996.

The Council also made certain amendments to its Constitution and By-laws to include the Stephen Philibosian Foundation, and the recognition of the status of the Moderators of the three Unions and the Executive Director of the Armenian Missionary Association of America as ex-officio members of the Council. It was also agreed that a separate bank account be opened in the name of the Council to underwrite the projects and expenses of the Council.

Election were held with the following results: President, Rev. Jean Sahagian; Vice-President, Rev. Hovhannes Karjian; Secretary, Rev. Dr. Vahan H. Tootikian; Treasurer, Rev. G. H. Chopourian; Members: Rev. Jean Agopian, Rev. Barkev Apartian, Mr. Nazar Daghlilian, Rev. Harry M. Missirlian, Mrs. Joyce Philibosian Stein, and ex-officio, Rev. Moses Janbazian.

The Council expressed its heartfelt thanks to the host church, the Armenian Congregational Church of Havertown. They also made plans for the Executive Committee of the Council to meet August 1-4, 1987, in Marseilles, France. The next international meeting of the Council will take place in Athens, Greece in August of 1989.

## WILL YOU HELP?

Your gifts will help to meet critical needs. Fill in the coupon below and mail it today.

**Armenian Missionary Association of America**  
140 Forest Avenue, Paramus, New Jersey 07652

Yes, I want to share in AMAA's relief efforts in Lebanon. Enclosed is my gift of \$\_\_\_\_\_ to be used for:

- ☐ Food coupons for impoverished individual and family      ☐ The education of children of poor families
- ☐ People in need of medical aid

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Make checks payable to AMAA. All gifts are tax deductible. One hundred percent of contributions are used for relief with no overhead taken out by AMAA.



## THE ARMENIAN EVANGELICAL CHURCH CONTINUES VITAL MINISTRY TO ARMENIANS IN HOLLYWOOD

The Armenian Evangelical Church of Hollywood, CA, one of the many AMAA/AEUNA Home Mission Programs, is continuing its vital ministry to Armenians in the Hollywood area. The church, which started as an AMAA-sponsored evangelism program in the late 1970's, boasts a lively and growing congregation made up of mainly recent immigrants from Soviet Armenia.

In a recent letter, Rev. Abraham Chaparian, the pastor of the church, shared the following report on this important Ministry for which the AMAA Board has voted a budgetary provision of \$32,000 for fiscal 1987-88:

"We praise the Lord for this wonderful mission field, where God has placed us to declare the good news of the Gospel.

"The Parish House, which we have rented through the generous help of the AMAA, is being used effectively to reach the community. The house is right in the center of Hollywood and about three blocks away from where we worship on Sundays. We use this house for all of our midweek Bible studies and activities. We also use it as an office and as a center to organize all of our activities.

"This summer one of our activities was to engage in personal evangelism. About eight of our young people knocked on doors, distributed literature and Bibles, and witnessed. This is an activity that we will continue doing once a month throughout 1987-88.



Students and teachers of the Vacation Bible School of the Armenian Evangelical Church of Hollywood, CA.

"This summer, the Vacation Bible School was a great success. About thirteen of our young people organized it and taught the classes. About seventy children attended the school and over twenty youngsters committed their lives to Jesus Christ. The director of the V.B.S. was Miss Shushan Antonyan.

"The junior high and high school department also had an excellent season this summer. Daniel Goglanian and Shushan Antonyan provided the leadership for the Bible studies on Sundays. Abe Chaparian and Mesrop Karaboghian provided the leadership for midweek activities. There was an activity planned for every Friday. There is joy and en-

thusiasm among the group, and the number has been increasing steadily.

"This fall, we will be starting the Release Program. This means that during school hours we will be allowed to get school children out of class to our Parish House for Bible teaching and worship. It took us about a year to get permission. The school that we will be working with is Romona Elementary School. It is a public school and only about four blocks away from us.

"We look forward to the up-coming fall season with prayer, hope and enthusiasm. We want to reach new families, young people and children who need the Lord and the church fellowship."

## THE ARMENIAN EVANGELICAL SOCIAL SERVICE CENTER OF LOS ANGELES

In a recent letter to the Armenian Missionary Association of America (AMAA), Mrs. Roseann Saliba acknowledges receipt of AMAA's first quarterly allocation of \$12,500 and expresses her gratitude for AMAA's generous support of the ministry of the Armenian Evangelical Social Service Center (AESSC) of Los Angeles.

The AESSC entered its tenth year of service this year. However, according to its Director, Mrs. Saliba, "It's as if the Center began its ministry just two years ago." Mrs. Saliba says that many things have been changed during these past few years: new staff, added programs and additional people seeking the services of the Center.

Due to the present influx of Armenian refugees from Iran, hundreds monthly, the Center's services have been geared back to finding homes and jobs, medical referrals, and teaching English and acculturation.

The new Immigration Reform and Control Act signed by the President on November 6, 1986 allowing amnesty to

undocumented illegal aliens has also affected our community. Armenians from Lebanon, Syria, Iran and other countries who have resided in the U.S. illegally since before January 1, 1982 may be eligible.

As a non-profit agency successfully serving the Armenian immigrant community with immigration information and referral, the AESSC has been appointed as a "Qualified Designated Entity" by the Immigration and Naturalization Service (INS). AESSC is responsible for dissemination of information and assistance with the application process. For each application accepted, the AESSC will be reimbursed \$15 by INS to cover AESSC costs of preparing the forms.

In addition to these services, the Center is making efforts to begin programs which will deal with some of the social and moral issues affecting the Armenian immigrant community. Education regarding social problems and concerns is needed especially by those who



Participants in the program of the 10th Anniversary Banquet of AESSC: L. to R. — Dr. Vaghshag Pilosian, Mrs. Helen Grimsley and Mr. Joseph Stein.

immigrated from Armenia five to ten years ago. Using the Scriptures as foundation, the Center will present lectures on marriage and family, parent and child relationships, drugs, alcoholism, and child/sexual abuse. It may be surprising that issues like drugs, alcoholism, and sexual abuse must be addressed. One might think the Armenian community is immune from these problems. But these

are very real problems that affect many Armenian families.

There are many social service centers serving their own immigrant communities with similar programs. However, as the chairman of the AESSC Board, Mrs. Grace Kurkjian, states, "AESSC's service is unique because it blends Christ's love in its ministry and introduces Jesus as the way to salvation."

## UACC HOLDS MISSION BANQUET

By Sindy Kaloostian

Last spring the United Armenian Congregational Church's (UACC) Missions Committee chaired by Garbis Bedoyan, sponsored an exceptional program with two excellent and convincing speakers, Consul General Micheline Abi-Samra, Lebanon's representative in Los Angeles, and the wife of the senior pastor of UACC, Mrs. Berdj (Shoghig) Djambazian.

The Honorable Ms. Abi-Samra, whose mother is Armenian, informed the large audience of Lebanon's proud history, of its previously strong economy and social stability. With regret she said that Lebanon's troubles were a result in part of "virtues gone wrong, values mismanaged, and the abuse of a free system." Her touching words were a warning to all of those who take their freedoms and prosperity for granted.

In response to a question from the audience, Ms. Abi-Samra explained that the devaluation of the Lebanese pound has

placed the Lebanese educational system, which has been one of the beacons of the Middle East, in jeopardy as well.

Mrs. Djambazian, speaking in the Armenian language, communicated with emotion her own experiences as wife and mother in a war-torn Beirut. She expressed her fears at sending children to school or husband to work each morning with the knowledge that they would not be secure. She relied on God during that time, praying constantly for her family's safety. She described the desperate situation of Armenian families without medicine and without transportation for the injured. A medical clinic and emergency transportation vehicles have been supplied since the Djambazians left Beirut five years ago, but the need for additional relief aid remains acute.

After musical selections by soloist Maral Parseghian and accompanist Arpine Pehlivanian, Chairman Garbis Bedoyan's remarks centered on his assurances that

whatever the audience was able to contribute would be sent to the Armenian medical facilities and those church authorities best able to distribute the money to those families most affected by the war.

Fifty sponsors who underwrote the cost of the luncheon demonstrated the kind of support that UACC can bring to the mission's effort. The able committee includes Tom Avazian, Jirair Baghdassarian, Souzi Baghdikian, Garbis Bedoyan, Mary Britton, Shamera Chavoor, Arsine De Mirjian, Nora Jamgotchian, Marie-Louise Meneshian, and Rita Tilkian. They are a hard-working group of mission minded people.

The overall effect of the program was to make all who attended grateful to God for their good fortune as Armenian Americans, and to move them contribute generously to those families who are mired in the desperate straits of a war-ravaged community.



## MR. & MRS. EDWARD MARDIGIAN DONATE \$25,000 TO AMAA and \$10,000 TO AEU-NA



Mr. and Mrs. Edward Mardigian

On Sunday, May 31, 1987, at the Testimonial Banquet for the Rev. Dr. G. H. Chopourian, the retiring Executive Director of the Armenian Missionary Association of America (AMAA), Mr. and Mrs. Edward Mardigian of Detroit, MI presented a \$25,000 check to the AMAA, fulfilling a \$50,000 pledge they had made to the missionary organization in 1986.

The Mardigians have designated that their gift be added to the Edward and Helen Mardigian Endowment Fund the total of which is well over \$55,000. The income of the Fund will be used for scholarships for Armenian college students in North America. In Mr. Mardigian's words: "Our future in America depends on our youth, especially the college graduates." The annual income of the Mardigian Fund will also provide for the education of a student at Haigazian College in Beirut, Lebanon. This will be a perpetual scholarship to one Armenian student every year throughout the life of the college.

Recently, the Mardigians also donated \$10,000 to the Theological Institute of the Armenian Evangelical Union of North America. The amount of their gift was made known during the Endowment Banquet of AEU-NA held on Saturday, October 24, 1987 in the Fellowship Hall

of the Armenian Congregational Church of Greater Detroit. The Theological Institute is one of the projects of the AEU-NA, to offer an opportunity to seminarians to enhance their knowledge about their heritage—Armenian history, church history, theology and culture.

## JOSEPH SAHAKIAN'S TESTIMONIAL TO THE AMAA

Recently, the AMAA was the grateful recipient of a bequest from the late Joseph Sahakian of San Antonio, Texas who had named the Association in his Will. Mr. Sahakian's bequest, which is well over \$124,000, was used to establish an independently investable AMAA fund as a living memorial to him and to his wife, Lucy Sahakian. The annual income of the fund will be used for orphans and the undernourished as well as for scholarships for children of needy families.

Mr. and Mrs. Richard Aijian of Houston, Texas, Life Members and Endowment Funders of the AMAA, were the persons who had introduced AMAA's ministry to the Sahakians and directed them to the Association. Mr. Aijian, an oriental rug dealer at the Joskos Department Store in San Antonio, Texas, where Mr. Sahakian worked, has submitted the following testimony on the late benefactor:

Joseph and Lucy Sahakian were married in September, 1921. They had no children. Lucy passed away on December 15, 1982. Joseph passed away three years later.

Joseph was born on October 10, 1893 in the city of Sis, Armenia. He survived the massacres, escaping with his father first to Beirut, then to Paris, finally to Ellis Island, where the sighting of the symbol of freedom, our Statue of Liberty, invoked a response in this sixteen-year-old which he spoke of throughout his lifetime.

A lifetime member of the Methodist Church in San Antonio, Texas, he was a dedicated Christian, a devoted husband, a conscientious laborer involved in rug repair and restoration and one who loved and cherished his Armenian heritage. Joseph looked forward to being released from this, a difficult life for him, to be



Joseph and Lucy Sahakian

with the Lord, and leaving a testimonial to the AMAA. The knowledge that his life of labor would be feeling of satisfaction and joy. It was his wish that every survivor of the genocide would remember the remnant in the homeland. That is why he left the major portion of his estate to the AMAA to be set up as an endowment fund. In this way, his memory will be perpetuated on this earth and his person honored by God.

## DR. AROIAN HONORED FOR OUTSTANDING ACADEMIC CAREER

Dr. Leo A. Aroian of Schenectady, New York, was recently honored by the Union College on his retirement as one of the most distinguished research professors of that institution. In appreciation of his many contributions to the Union College community, Dr. Aroian was honored with the establishment of "The Leo A. Aroian Fellowship" within the Institute of Administration and Management of the College. In a special citation marking the establishment of the Leo A. Aroian Fellowship, the President of Union College, Mr. John S. Morris, stated, "During the past two decades your guidance and encouragement has produced students who have become leaders in their fields. You have given generously of your wisdom and knowledge to other faculty. Your donation of your valuable collection of statistical journals and books

will help generations of researchers to carry out their work more expeditiously. You have set an important example for the conduct of an active and beneficial life."

Dr. and Mrs. Aroian are long-time, generous supporters of the ministry of the AMAA. Their concern for the academic training of Armenian youth has prompted them to establish, and over the years build up, a sizable Endowment Fund the income of which provides for the education of Armenian youth at Haigazian College.

## MIHRAN AGBABIAN RECEIVES DISTINGUISHED ALUMNUS AWARD



Dr. Mihran Agbabian

Dr. Mihran S. Agbabian, Professor and Chairman of the Department of Civil Engineering of the University of Southern California received the 1987 Distinguished Alumnus Award of the University of California, Berkeley, College of Engineering. He was awarded for his remarkable accomplishments and his contributions to the field of engineering, particularly in the area of earthquake engineering. The award was presented to Dr. Agbabian at the annual meeting of the UCB Engineering Alumni Society on May 1, 1987.

## HILDA SHAHINIAN AND CAROL SARIAN ORDAINED TO THE CHRISTIAN MINISTRY

Two AMAA-supported seminary graduates, Miss Carol Sarian of

## THE ARMENIAN EVANGELICAL UNION OF FRANCE



Fifth Synodical Assembly of AEU-F

The Armenian Evangelical Union of France (AEU-F) held its 57th Synodical Assembly on May 8-10, 1987 at the Armenian Evangelical Church of Issy-les-Moulineaux. The Assembly received the reports of AEU-F churches, committees and officers, and reelected the Rev. Jean-Daniel Sahagian as the Moderator of the AEU-F.

The AEU-F, which includes 16 Arme-

nian Evangelical churches, is a long-standing mission partner of the AMAA. AMAA's current support of the AEU-F includes: Relief aid to retired teachers, ministers and ministers widows; low interest long-term loans for church expansion projects; financial assistance to Pampere, the official publication of AEU-F; and generous grants to subsidize the programs of the Union.

Philadelphia, PA, and Miss Hilda Shahinian of Fresno, CA, were recently ordained to the Christian ministry. Carol was ordained on May 14, 1987 at the United Church of Christ in Kulpville, PA where she will serve as Assistant Pastor. Miss Shahinian's ordination was on June 28, 1987 at the First Armenian Presbyterian Church of Fresno, CA. Hilda has accepted a call to serve in a Presbyterian church in Las Vegas, CA.

We rejoice at the clear determination with which Reverends Sarian and Shahinian have committed themselves to God's calling, and pray that the Lord will bless them in their ministry.

## JUDGE ALICE CHURUKIAN ALTOON

On June 15, 1987 Governor George

Deukmejian appointed attorney Alice Altoon to serve as the judge for the Los Angeles county municipal court.

From 1980-1987 Judge Altoon served as deputy general for the state department of justice.

Mr. and Mrs. Ronald Altoon are members of the United Armenian Congregational Church of Los Angeles.

Mr. Altoon celebrated his wife's appointment to this seat of honor at a party held on Friday, July 31 at the home of Dr. and Mrs. Sarko Tilkian

Congratulations and best wishes to Mr. and Mrs. Altoon; Dr. and Mrs. Vahe Churukian, their parents; and Mr. and Mrs. Kenneth Kevorkian, Mr. and Mrs. Dwane Johnson, and Dr. and Mrs. Sarko Tilkian, her sisters and their husbands.







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# OBITUARIES

**Sympathies extended:** — *The Board of Directors, the Executive Director, the Field Directors and the staff, all of whom are acquainted with the deceased, their families and relatives through the AMAA records, extend their sincere and deep sympathies to the immediate kin, relatives and friends of the deceased, whose obituaries, transmitted to the Editor by pastors, friends or relatives, are recorded below.*

"Let not your heart be troubled," said our Lord, "ye believe in God, believe also in me. In my Father's house are many mansions . . . I go to prepare a place for you. . . I will come again, and receive you unto myself." (Jo. 14:1-3). This is the hope by which we should all live.

## BEDROS HAGOPIAN



Bedros Hagopian educator, community leader and family man died on August 16, 1987 after a brief illness. A memorial service was held on August 22, 1987 at the United Armenian Congregational Church in Hollywood, California with Rev. Hagop Janbazian officiating. Speakers included Dr. John Markarian and Dr. Vasken Hagopian. Mrs. Lucy Hubbard sang two solos.

Born in Adana in 1901, Bedros survived the 1909 massacre, but one-third of his family perished. In the 1915 genocide, only his sister and himself survived. He escaped to Aleppo where he worked for the Turkish and then the British Army, as he knew how to read and write in English, Turkish, Arabic and Armenian. Later he also became fluent in French and Greek.

He graduated from St. Pauls College in Tarsus and worked for the Near East Relief Organization. In 1923 he accompanied 100 Armenian orphans and settled them in France. After France he went to Greece and attended the School of Religion and obtained a Master degree in Religious Education. Returning to Lebanon, he became Field Secretary of the Near East Relief Organization and later took on the additional duties of executive secretary and editor of the newsletter. In 1934 he married the former school teacher Yeranouhi Kevorkian. Initially they settled in Zahle, Lebanon where he started his own business. In Zahle, the Hagopian family dedicated their lives for the betterment and service of the

Armenian Community, especially the Evangelical Church.

From 1948 to 1976 the family lived in Beirut, where Bedros helped the Armenian Evangelical community by serving on about a dozen boards. He was the principal of the Armenian Evangelical Central High School in Ashrefieh for two years and served as the treasurer of the school and of the associated church for 20 years. He helped establish the Haigazian College and served on its board for eleven years. He was a member of the Evangelical Union Board and served as the representative of the Evangelical community to the Armenian interfaith organization. He was the founding chairman of the Armenian Evangelical Council. He also served on the Court of Appeals of the Evangelical Community. In 1976 Mr. and Mrs. Hagopian moved to the United States and settled in Pacific Palisades, California to be near their daughter. In the 1970's the Hagopian children established a Bedros and Yeranouhie Endowment Fund with the AMAA.

Bedros Hagopian is survived by his wife of 53 years, daughter Dr. Arpi Hagopian, research scientist at Merck and Company in Landsdale, PA; Mrs. Lily Hagopian Brod, teacher in Pacific Palisades, CA; and son Dr. Vasken Hagopian, professor at Florida State University in Tallahassee, Florida. Also surviving are three grandchildren, two nieces and several cousins.

## ALEXANDER GOOGOOIAN

Alexander Googooian, the first city attorney of Bellflower, CA died on July 1 from complications stemming from a five year battle with idiopathic mycolofibrosis.

Googooian served as the city-attorney for Bellflower since its incorporation in September 1957 until 1980. During this time, he established municipal codes for the city.

He was also in private practice from 1955 to 1982 in Bellflower specializing in government and municipal law.

Googooian was also the city attorney for La Mirada from 1960 to 1980, and Paramount from 1959 to 1961.

Since 1965, he was a public member of the California Cemetary Board under Edmond G. Brown.

Googooian was the only solo practitioner to receive an "AV" rating in California in the Martindale-Hubbel Law Directory. "A" is for very high legal ability, and the "V" is for a very high rating in adherence to ethical standards, professional reliability and diligence.

Googooian was born on June 5, 1925 in Fresno. He graduated from Fresno High School in 1942 and went on to USC where he received a bachelor's degree in 1948 and a doctorate in 1950.

He passed the bar exam in 1950, and in 1951, he served as a deputy legislative counselor and assistant secretary to California Code Commission.

From 1951 to 1955, he was the deputy attorney general for California.

His military service includes three years of active duty in Holland, Northern France and Germany while in the infantry during World War II.

Googooian is survived by his wife, Martha; daughters, Alexandra Rose Googooian and Mary Ann Googooian and his mother, Rose Googooian.

## THE PASSING OF MY SISTER ZARMAN

— By M. M. Koeroghlian

My sister Zarmen Paraghamian died at the age of 94, terminating a life which had essentially been one of struggle, pain and sorrow. Her long life was studded with a series of little ease and many troubles in succession. She was born into a well-to-do family and married into a well-off family; but her initial good fortune was shortlived. First the Adana massacre of 1909, then the deportations of 1915-1918 and the concurrent mass-murders of her loved ones and her race right in front of her eyes permanently crippled her zest for life and reduced her being to one of little meaning and purpose.

Answering a call in the summer of 1947 for repatriation, Sister and the family moved to Soviet Armenia, where they lived for twenty years. During this period she lost both husband and daughter one after the other. Left all alone, she desired to join her brother in the United States. Her desire was granted, though after much red tape both at this end and the

other. She arrived in New York on December 18, 1967. We lived together many happy years in this beautiful, secure, and affluent land. Then came, as it does inevitably, old age and the consequent infirmity which necessitated her placement in an infirmary.

The last such place was Ararat Convalescent Hospital in Los Angeles, where she was admitted on June 30, 1981. My wife and I, our daughter Ann accompanying us many times, drove sixty miles to visit her regularly once a month. The love and care she received here could not be surpassed anywhere by any standard.

Thus having lived the full measure of life allotted to man, she slipped into the next room, beyond the view of the flesh, on July 13, 1987, without the fear or pangs of death, to receive the reward for a patient and contented life when it was hard to be patient or contented. A simple but reverent memorial service was conducted for her in the dining hall of the little convalescent home in the presence of some 50 patients and the staff. The service was conducted by the Rev. A.G. Hassessian and the deceased's brother.

The number of Sister's years were far beyond the biblical number. But it was an unfulfilled life. The world she lived in did not give her a chance to become what she was made to become. Nevertheless, she did whatever could have been done with untutored and undeveloped gifts. Silver and gold she had none; but she had a heart of gold which she shared generously. She poured out her love on the small circle of the family which had survived the great calamity. She even shared the silver she did not have. She left to AMAA the residue of the money which the state had given for her support and medication.

She was a deeply religious woman in her own way. Faith in God, and love for Christ were the essence of her spiritual life; they sustained and strengthened her to endure with patience all kinds of hardships and afflictions with no feeling of bitterness or complaint. Her life was a life of prayer. She could not use eloquent words in her supplications. One watching her at prayer, would hear no words, but see uplifted hands and lips moving like the hands and lips of Hannah of old.

She was driven off with her husband and three little children to unknown and uncertain deserts to terminate with unspeakable cruelties. When she came back, she did so all alone. Later the oldest child, a girl of six also turned up among the orphans who were gathered after the return by search parties.

As she was the sole survivor from her large family and I from mine, we set up a home together and kept house together. The following three years turned out to be the worst of times next to the days of the deportations. One

outstanding difference was the absence of the Turkish guard with the muzzle or the butt of his rifle over our heads. The feud of the old days between the Armenians and the Turks reemerged even under the nose of the occupying forces. We were under a blockade day and night. Our only food was what we could scratch from the soil.

After living under such dire conditions for a while, Sister married a second husband hoping that the addition of a more mature and stronger man would bring a little relief to the family. That did not happen. Our lot was the common lot of almost all those who had had the good luck to return from the exile. After enduring almost exactly three such arduous years, always hoping better days were ahead, the worst came to the worse.

The powers which had won the victory ceded the occupied territories back to Turkey and withdrew to the border of a province which was just a few miles beyond the edge of our home town of Dortyol. Once again, we had to pull up stakes and move. During the following 18 years Sister, her husband and daughter made their home at Alexandretta which was the seat of the new territory, named "The Autonomous Sandjak of Alexandretta." I was part of the family during the first five years.

This place too proved to be only a sojourn of a short duration, not a permanent home. The inimical relationship between these two neighbors is an unending story. After the Turkish claim to the Sanjak, and following the repeated riots between the Turkish and Arab populations, the Sanjak too was ceded to Turkey by the mandating French forces. Whereupon, once again, the third time since 1915, a mass migration of the Armenian people began into the adjacent territories where the Turks could lay no claim.

Sister's next location was Beirut, where the family moved the latter part of 1939 on the eve of World War II. Here they were in the same straits as myriads of other similarly-situated people—without funds, friends, employment, or any hope of employment. The situation went from bad to worse, until the country was occupied by the British forces in June of 1941, when signs of better days appeared on the horizon.

Hope was another element in her religion. Creature comfort and material blessings were denied to her on this earth. She hoped, nonetheless, that better days were reserved for her and her loved ones; if not at a time of her choosing, at a time and place beyond the ken and reach of the human mind. So, she closed her eyes with faith in God, love for all, and the hope of a better world ruled by the Ruler of justice and mercy.

**The AMAA Board of Directors extend their heartfelt condolences to the families of the deceased through the medium of the AMAA NEWS.**

- \***Bedrosian Lydia**  
Teheran, Iran May 30, 1987
- \***Heghinian, Marie**  
Jersey City, NJ July 4, 1987
- \***Paraghamian, Zarmen**  
Los Angeles, CA July 13, 1987
- \***Keurajian, Aghavni**  
Elmhurst, NY July 22, 1987
- \***Papertsian, Margaret**  
Ocean Grove, NJ July 25, 1987
- \***Mooradian, Araxie**  
Haverhill, MA August 22, 1987
- \***Berberian, Haig**  
Modesto, CA Sept. 2, 1987
- \***Morgan, Bruce**  
Portland, OR Sept. 8, 1987
- \***Abrahamian, Abraham**  
Fort Lee, NY Sept. 9, 1987
- \***Sermabeikian, Artin**  
Rutherford, NJ Sept. 10, 1987
- \***Karahadian, Zaphur**  
Palm Springs, CA Sept. 28, 1987
- \***Kalfaian, Aghavni**  
Brooklyn, NY Sept. 29, 1987
- \***Nedurian, Dickranouhi**  
Englewood Cliffs, NJ Oct. 11, 1987
- \***Ejdaharian, Elise**  
N. Hollywood, CA Oct. 18, 1987
- \***Norair, Anne**  
Landover, MD
- \***Garone, Arax**
- \***Priestly, Sara**
- \***Haigazian, Daisy**

\***Memorials were designated for AMAA.**  
\*\***Bequest Assigned.**

## DAUGHTER LOOKING FOR HER MOTHER

ERMINA, born August 3, 1953 in Plowdiw BULGARIA, is looking for her mother (name unknown) born around 1928 or 1929 in Plowdiw of Armenian parents, emigrated to the U.S. about 1950/51 and had their daughter follow them in 1953.

Any helpful information welcome. Please write to:

Dr. Ernest W.T. Jude  
Arndtstr 46  
6000 Frankfurt 1  
Germany

412-88



## GIVING AT YEAR-END 1987

As the year 1987 draws to its close, more people will be thinking of giving gifts to family members, friends and charitable organizations.

Whether you will choose a book for your friend or plan a gift to a favorite charity, a little thought before you give your gift can help enhance your enjoyment in giving. That is why we are providing the following information to you, AMAA members and friends, with the hope that you will find them helpful in planning your year-end giving. A little planning can help you make the most of tax and other benefits from your gifts.

Because this is a transitional year under the Tax Reform Act of 1986, the tax savings from your charitable gifts may never be greater.

### CHARITABLE DEDUCTIONS '87

If you itemize your deductions, the taxes you will pay will be affected by many factors. These include: your level of income, your tax rate, your charitable gifts, and other deductions.

Study your situation in 1987 and compare it with that of next year. If you are among those who expect their taxes to be greater this year than 1988, then you can probably save more from larger charitable gifts given this year. In general, the higher your tax rate is, the more you save from charitable and other deductions. The following examples may be helpful to you in making your year-end giving both financially and spiritually rewarding.

### GIVING CASH

The most popular form for charitable gifts is cash. Cash is convenient for most people to give, because gifts can be easily recorded through receipt and cancelled checks. You may deduct all gifts of cash and many other properties up to 50% of your adjusted gross income.

### GIVING SECURITIES

Many people do not realize that they can give assets other than cash, such as stocks (including mutual and money market funds), many bonds, and other securities that make ideal charitable gifts for people of average and above-average income.

When securities have increased in value and been owned at least six months, you can save by giving them directly rather than selling and giving the proceeds. A charitable income tax deduction is allowed for the full value of the securities given to a qualified charitable organization. Since no sale occurs, you do not have to pay capital gains tax on the increase in value.

### Securities Decreased In Value

If the stock you want to give has decreased in value, selling them and donating the proceeds would generally be advisable. That way you will be able to take a capital loss on your Federal Income Tax Return. Furthermore, the cash you give will be deductible in full as a gift.

### How To Make a Gift of Securities

You can transmit your gift of stock cer-

tificates in person or, if mailing them, you can ask your broker to help you. Your broker should provide you with an Assignment Form separate from the certificate. Endorse the stock certificate and post it in one envelope. Then fill in the Assignment Form and post it in another envelope. The date of the gift will be the postmark date of the envelope carrying the Assignment Form.

### GIVING OTHER PROPERTIES

Many properties other than cash and securities can make ideal gifts to charitable organizations. Examples include: real estate (developed and undeveloped), artworks, automobiles, business machines, jewelry, etc.

The specific deductions allowed for this type of gifts may vary according to the property and the designation of its uses. Usually, tax deductions on gifts of such property is allowed only when the property is owned for more than six months.

We hope you will choose one of these methods to make a gift to the AMAA at the end of this year. We would be happy to help you plan the best way of giving according to your particular needs and financial situation. Write or phone in confidence and without obligation to:

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